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SPECIAL INTRODUCTION TO THE STUDY OF THE OLD TESTAMENT.

Part I : *The Historical Books*, by Rev. FRANCIS E. GIGOT, S. S., Professor of Sacred Scripture in St. Mary's Seminary. New York, Cincinnati, Chicago: Benzinger Brothers, 1901. Pp. 381.

THIS volume is a sequel to the author's *General Introduction to the Holy Scriptures*, and is devoted to the consideration of the authorship, date, purpose, literary standing, and historical value of the Old Testament books, Genesis through Esther, including, according to the classification of the Greek and Latin Bibles, Tobias, Judith, 1 and 2 Maccabees. It is the outgrowth of class-room work and is intended as a text-book. A vast array of important facts is presented lucidly and concisely. The method in which the many difficult problems involved are treated is direct, sane, scholarly and reverential. Copious references and full bibliographies, including books representing every shade of creed and scholarship, are introduced. Although the traditional views are presented fully, the results of modern critical study are stated with equal fairness and the reasons for their acceptance clearly set forth. It is significant to find convincingly urged, in a volume which bears the *imprimatur* of the archbishop of New York, the following :

It does not import much to the Catholic faith that any book was written by this or that author The question concerning the authorship of the first six books of the Bible is a scientific problem, which meets indeed a tradition which no one should rashly set aside, but also no formal dogmatic truth which would preclude its examination according to a strictly scientific method (page 33).

The author proceeds to apply this method and to adopt the conclusions of higher criticism in a manner which will be a revelation to most Protestant readers, unacquainted with the scholarly spirit which is developing among certain of the Roman Catholic leaders in America. In championing the critical positions concerning the Hexateuch, Professor Gigot writes as follows :

Even some Catholic scholars, whose traditional views are well known, have already made admissions which may perhaps be regarded as an omen of a complete endorsement, at no distant date, of the other positions already regarded as certain, or nearly so, by other no less orthodox writers (p. 140).

Of great interest in this connection is the recent appointment by the Pope of a biblical commission. The leaven of modern biblical methods has permeated the entire western church. There are many indications that the time is not far distant when Roman Catholic, Protestant, and

Jew will sit down together in harmony under the broad banner of higher criticism.

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DER ALTTESTAMENTLICHE UNTERBAU DES REICHES GOTTES. Von JULIUS BOEHMER. Leipzig: Hinrichs, 1902. Pp. v+236. M. 4.50.

THE purpose of this treatise is to give an account of the origin and development of the idea of the kingdom of God in the Old Testament as a basis for the New Testament doctrine. The author begins his discussion by giving a very valuable tabular view of the employment of the various roots in Hebrew which signify authority, dominion, and the like, classified by books, and also according to their reference to men, heathen deities, and Yahweh. He then enters upon his discussion, marking three periods in the development of the idea: (1) from the beginning to the time of David; (2) from David to Deutero-Isaiah; (3) from Deutero-Isaiah to Daniel.

In the first period it is held that the Israelites, like their Semitic neighbors, applied the title *melek* to Yahweh in the common Semitic sense of possessor, or lord, of a smaller or larger tribe, thus laying the emphasis on the idea of power or force. But the fact that this conception of Yahweh conflicted with the conception of him as a merciful and redeeming God introduced by Moses, together with the fact that with the introduction of the monarchy the title *melek* was applied to the human ruler, led the Israelites to give up calling Yahweh *melek*.

The monarchy was regarded by the people as a blessing from Yahweh, and hence, while Yahweh himself was not often called *melek* during the monarchical period, yet the result of the monarchy was that at its close the people had learned to transfer the title of king as the source of blessing and the upholder of righteousness to Yahweh himself. The consequence was that in Deutero-Isaiah and the prophets of the post-exilic period and in the Psalms, Yahweh, the king of Israel, was regarded as the author of the future salvation, a salvation in which the heathen, occasionally by the prophets and more frequently by the Psalms, were regarded as sharing.

Under the influence of Hellenism and the stress of persecution the book of Daniel lays emphasis on the power and authority of the divine king and the coming supremacy of Israel and the accompanying subjection of the heathen, rather than on the prophetic and poetic concep-